THE

IDÆA

OF A

PERFECT

PRINCESSE,

IN

The life of St. *Margaret* Queen of *SCOTLAND.*

With Elogiums on her Children, *David*, and *Mathilda* Queen of *England.*

Written Originally in French, and now Engliſhed.

WHEREUNTO

Is annexed a Poſtſcript, clearly proving, againſt the falſe pretences of the *Phanaticks*, his Majeſties juſt right and Title to the Crown of *England*, and to his other Dominions, before the Conqueſt.

Never before publiſhed.

Paris Anno 1661.

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To the moſt Illuſtrious, and moſt Excellent Lady, the Counteſs of Arundell *and* Surrey, *&c.*

MADAM,

REaſon and Experience demonſtrate, that the examples of the Saints lively repreſented before us, teach us both Knowledge and Piety. For if the Images of the body (as S. *Chryſoſtome* argues) *Chryſoſt. homil. 13. de Davide & Saule.*

A 2

argues) bring delight to the Beholders, how much more doe the Repreſentations of the mind? They inſtruct us alſo in piety, becauſe Examples move more than precepts, and what ſeems to ſome almoſt impoſſible in the Precept, appears both poſſible and eaſy to them, in the practice of the Saints. By this means S. *Auguſtin* overcame a great difficulty, and attained an Angelical Virtue, which before his Converſion

ſeemed

ſeemed almoſt impoſſible to him. And not only that glorious Doctour in the primitive times, but alſo many in ſucceeding ages, have been excited to eminent ſanctity by the Examples of the Saints.

Wherefore *Madam*, as I cannot doubt but that this image of the fair ſoul of St: *Margaret* will be a preſent acceptable to your Noble and Virtuous diſpoſition; So I have preſum'd to inſcribe your Illuſtrious name

to it. For to whom more fitly could the life of a Princeſs, great by Birth, Marriage, and Virtue, be dedicated than to your Honour, whoſe perfections ſo much reſemble hers; having ſo neer Allyance to the Royal bloud, as being a Daughter of the moſt Illuſtrious houſe of *Lenox*, the moſt antient branch of the Royal family of the *Stuarts*, whoſe Origin is here briefly deſcribed; and being Married to the moſt

Noble

Noble family of *Arundell*, no leſs famous abroad, for their love and patrocinie of all Noble Arts and Sciences, than they are at home for their Eminent Nobility and Generoſity?

But as all Greatneſs is but fading vanity without Goodneſs, and Virtue is only that which ſupports and adorns Grandeur, rendring the memory of great perſonages eternal and precious, which experience to this day evidenceth in St: *Mar-*

garet; ſo your Honour moſt wiſely adorns your greatneſs with Virtue and Piety, following the example of this glorious Saint, not only in the true antient and conſtant Religion, but likewiſe in good works, the proper fruits thereof. And as St. *Margaret* was not only happy in her ſelf, but alſo in her Children St. *David*, *Edmund*, and others, who were eminent for Generoſity, Charity, and Piety: So your Honour hath a great

great participation of that felicity, by having thoſe of your Progeny who with great edification in theſe later times, follow their antient Virtues.

Wherefore its no wonder that God Almighty hath ſo bleſt your Honour, that you have not only had the comfort to ſee the Royal family of the *Stuarts* deſcending from St. *Margaret*, (to which your Honour hath ſo neer relation) after a long and ſad Eclypſe, again

ſhining

ſhining in the Orb of Majeſty; but alſo ſhortly after his Majeſties happy reſtoration, by an Eminent Act of his Goodneſs and Iuſtice, you have ſeen your own Children reſtored, without the leaſt ſtain on imputation, to the Title and Dignity of their Noble Anceſtors, the *Dukes of Norfolk*, their antient and juſt Honours.

All which relations and Parallels doe confirm how juſtly to your Honour this peece

peece is presented; which I humbly beseech your Noble Disposition to receive as a demonstration of real service and Devotion from,

Madam,

Your Honours

Most humble and devoted Servant.

J. R.

THE

The Epiſtle of the Author to the Ladies.

LADIES,

I *Preſent you with this Pearl of* Queens, *not to advance your beauties by its luſtre, but to improve the comlineſs of your Soules. I know well that the Romans ſometimes were accuſtomed to ſay, that a* Lady *ought no more to appear in publick without Pearls, than a Conſul without his Serjeants; ſince the people had ſuch reſpect to thoſe rarities of nature, that they made way for the Ladies that*

Margarite is a word drawen from the Greek that Signifies a Pearl.

that carried them, as they retired to give place to the Serjeants that uſhered the Conſuls.

If you have alwayes a ſtrong idæa of this holy Queen *in your minds, I am ſure you will heighten the grandeur of your birth by ſo charming a holineſs, that you will make your ſelves be honoured of all that know you. The Pearl that I am going to expoſe to your view, comes not from the* Molucque Iſlands, *which afforded four to* Ferdinand Magellanus, *whereof each was valued at twenty five thouſand Crownes: theſe were only the effects of nature, this proceeded from the hands of grace, whoſe works are incomparably more precious. She eminently poſſeſt all the perfections of natural*

Pearls; you will ſee their Candour in her Conſcience as pure as Chriſtal, their ſplendour in her ſpirit ſhining with divine illuminations in the government of her Kingdome, and their roundneſs, which is a figure that knowes no end, in her vigorous perſeveranee even unto death, which makes her obtain glorious victories over her paſſions, and obligeth her to ſubmit all her deſires to the will of God.

Saint Margaret *was a Mother Pearl, which produced other two,* David *and* Matilda, *who have been the principal ornaments of two* Kingdomes, *and whoſe actions have dazled, by their brightneſs, the eyes of many ages.*

Cleopatra Queen *of* Egypt *glo-*

ried,

ried, that to regal Mark Antony, *ſhe had made him drink at a feaſt, ſeven hundred thouſand, and five hundred Crowns, having made a Pearl of that value to be diſſolved in a potion. I believe that fooliſh and vaſt expence afforded him more vanity than delicacy.*

Ladies, *will you feaſt the Saviour of the World? take this Pearl that I offer you, diſſolve it by frequent reading of this little work: Examine all the particularities, and you will find that they are ſo many virtues fit for the nouriſhment of your ſouls, if you will apply them by a faithfull imitation. This is the way whereby you may truly ſurpaſs the vanity of* Cleopatra; Jeſus Chriſt *will be more ſatisfied with your*

your Regale, than the Roman was with hers: you will draw from this refection, a heavenly vigour, whereas that Princeſs had no other effect of her prodigality, but her head filled with the fumes of ambition.

Ladies, I do not make you a preſent, when I offer you this precious Pearl, it's yours by infinite titles. She had your advantages to practiſe virtue, and your difficulties to go on conſtantly; you are half canonized by the Church, when ſhe gives you the title of the devout Sex; but yet you want not your own encounters, which ſtrongly fight againſt your pious inclinations.

Since by the happineſs of your birth you are not engaged in the management of affairs, I conjure you

to peruſe often this book you will find here remedies to all that croſſes the perfection of your condition; you will be encouraged to enterprize ſomething for God in your Family, when you will ſee King Malcolm, *whoſe life was not ſo regular, happily gained to Virtue by the Piety of this* Queen. *You will conceive an ardent deſire to regulate all your domeſticks, when you conſider the order ſhe cauſed to be kept in her Court: your children will draw hence great profit, you will have peradventure ſome* Matildas *inclined to ſolitude, and* Davids, *who will ſubmit themſelves to the will of God in the moſt croſs accidents.*

In concluſion, Ladies, if you will often read this book, you will give

theſe

those the first tincture of virtue, to whom you have given life, and you will keep for them a pure and spotless innocency. If S. Margaret *expects this of you, your piety joyn'd with your illustrious extraction, makes me hope it: Frustrate not then the expectation of that great* Queen, *and deceive not the hopes of him, who is,*

LADIES,

Your most humble, and most obedient Servant in

CHRIST.

THE

IDÆA

OF PERFECT

LADIES,

In the ſtate of Marriage,

REPRESENTED

In the life of *Saint Margaret* Queen of *SCOTLAND.*

HAving undertaken to repreſent before you, the ſplendour of the Pearl of Queens, I have only ſought after Truth, not Art; knowing that to make her appear more graceful, ſhe has no need of other luſtre, than what proceeds from her ſelf. Pearls are as well Pearls lying in the duſt, as ſet in gold; but they have more grace, and *Ex Manuſcriptis & variis Authoribus.*

 ſeem

ſeem more Oriental in the King of Metals. So Virtue is alwayes worthy of honour and eſteem in whomſoever it's found, ſince it's as well Virtue under a Sheepheardeſſes Coat, as under a Princeſſes Robe; yet no man can deny, but it has (I know not what of) more beauty in the Nobility, and a certain peculiar grace, when it flowes from Noble bloud: Its therefore no ſmall favour of Heaven to be well deſcended, to ſpring from a Noble Stemm; but to adde the *Rayes* of Virtue and Holineſs to a Noble Extraction, to the glory of Anceſtors, and to the ſplendour of a family, is a happineſs much greater. And ſo did the moſt Illuſtrious Queen *S. Margaret.*

Death ſeizeth as well Kings under their embroider'd States, and in their Galleries of Ivory, as their Subjects under their Canopies of Canvas, and in their Cottages of Clay. *Edmond* King of *England*, who for his extraordinary ſtrength was ſurnam'd *Ironſide*, paying his unavoidable tribute, left two Sons, *Edmond*, and *Edward*, behind him.

Polydor. Virg. in Hiſt. Angl. DuCheſne &c.

Canutus

Canutus (a *Dane* by Nation) who had poſſeſſed himſelf of a part of that Kingdome, after a long warre, aud ſtrong reſiſtance on both Sides, at laſt makes himſelf abſolute Maſter of all. At firſt he treated theſe two young Princes civilly enough, but after he had made his firſt Eſſay by Uſurping of the Realm, he reſolv'd for ſecuring it, to do his Maſterpiece by murdering thoſe Royal and Innocent Children. For this effect he ſent them to *Valgar* King of *Sweden*, to rid himſelf of them without noiſe. But that Prince obſerving their Nature, and inclinations to Virtue, and abhorring the deteſtable and bloudy deſign of *Canutus*, reſolv'd to confound his Plot: and to fruſtrate all his artifices, conceal'd them for ſome time in his houſe, and afterwards ſent them to *Solomon* King of *Hungary* to protect them from the perſecution of *Canutus*. The elder of them *Edmond* dying without Heirs, *Edward* his Brother had the happineſs to treat familiarly with *Henry* the Second, Emperour of the *Romans*, by reaſon that *Solomon* who had married the Empe-

rours Daughter *Sophia* was forced (through occaſion of the VVarres) to confer often with his Father in Law.

But as good qualities though never ſo much hid, diſcover themſelves in time, ſo theſe of *Edward* coming into the Emperors knowledge, purchas'd him ſo much of his eſteem and favour, that he choſe (among many other Princes) to give him his daughter *Agatha* in marriage. Nature had endow'd that Princeſs with all qualities requiſite to a comly Perſon, and with ſo much advantage, that nothing could be added to make up a perfect beauty, that was not found concentred in her. She was of ſtature ſomwhat above ordinary, ſo that in her carriage every thing appear'd Majeſtick; but the Excellencies of her mind, the Candour of her Soul, and the Holineſs of her life, made her incomparably more pleaſant in the eyes of *Edward*, than the greatneſs of her Extraction. God bleſſing that marriage gave them one Son, who at the Holy Font receiv'd the name of *Edgar*, and two Daughters, the one named *Chriſtian*, and the other *Margaret*,

Margaret, whoſe life I am now about to deſcribe.

Experience teacheth us dayly, that Infants receive from the breaſt, and ſuck in with the milk, the inclinations they keep all their life-time; and ſeeing Infancy is ordinarily paſt under the Mothers wings, it's no wonder if they be the ſources, from whence do ſpring the good or bad inclinations, that are inbred in Infants, according to the good or bad education they there meet with. *Agatha* brought up and inſtructed her Daughter, with all the pious care, that a wiſe Princeſs and loving mother was capable of, and endeavour'd to inſtil into her with her milk ſuch Virtues as might render her moſt accompliſhed. *If Parents of mean condition, nay even of the loweſt rank, take ſo much care for inſtructing their Children whom they only deſign to be Lawyers, Phyſicians, or Surveyors; if they get the beſt Maſters to teach them Greek and Latine, and in fine, if they bring them up ſo carefully, to the end they may be able in time to govern a family of five or ſix perſons: What care then ought Princes to*

uſe in the education of their Children, who are one day to rule Kingdomes?

Leſlæus lib. 6. de rebus geſt. Scot.

Heaven had preſented *Margaret* with a rare and Excellent Nature, which ſerv'd as a baſe, and foundation, to all the other qualities of grace and Virtue, which rendred her moſt precious to her Parents, as ſhe was then in the eyes of God. When reaſon began to make her Miſtreſs of Underſtanding, her ſweeteſt delights were retreat, ſolitude, and reading the lives of the *Saints*, which ſhe fervently ſtudyed, that ſhe might imitate their examples, and one day become a true Copy of them.

The Meditation of the laſt judgment preſerv'd her from ſuffering her ſelf to be taken with the deceitful appearances of the goods of this VVorld, with pleaſures that delight the Senſes, and with honours that bewitch the moſt part of Mankind; It was this conſideration that made her lead an auſtere life, amidſt Royal pleaſures; and to ſeek ſolitude in the noiſe of the Court; in a word, to liſten only to the voyce of God, amongſt the flatteries, applauſes, and bad

bad examples, that often infect the Palaces of Princes.

VVhilſt *Edward* with his VVife and Children liv'd as Strangers and Exiles in *Hungary*, *Canutus* (who had Uſurped the Kingdome of *England*) dyed. *Joan. Stow in Edwardo Confeſſ.*

This Uſurper being gone, the Votes both of the Nobility and People inſtantly agreed to chooſe a perſon that might worthily manage the Government; and having caſt their eyes upon him whom they thought moſt fit for that high dignity, (by happy accord of all their judgments) they choſe *Prince Edward* (ſurnam'd) *the Confeſſor*. This great Monarch (Uncle to our young *Prince Edward*) in whom were aſſembled all the Virtues, which render a Soveraign beloved of his people, and at the ſame time make a Kingdome flouriſh, having govern'd happily ſome years, reſolves to call his kindred out of *Hungary*, to ſurrender the Kingdom into their poſſeſſion, to whom by hereditary right it belong'd. This reſolution was no ſooner taken, but he ſent Embaſſadours into *Hungarie*, to invite his Nephew to

come, and to take poſſeſſion of a Crown that was his due. *Edward* having received theſe Newes, took journey with a fair train of *Hungarian* Lords and Gentlemen, and arriv'd happily at *London*; where he was receiv'd by his Uncle, with all the welcome, that he could expect from a Kinſman, and by the Nobility, with all demonſtration of duty and reſpect, that could be looked for by a Soveraign.

Some few dayes after his arrival, the holy King ſpoke thus to him. *Nephew, I have reſolv'd, to ſet my Crown on your head, and put my Scepter into your hands, leſt ſome turbulent Spirit, and lover of his own intereſt, ſhould croſſe my deſign, and raiſe his ambition to the thoughts of the Crown: Therefore to prevent all accidents, and for fear leſt death it ſelf which breaks the deſigns of men, ſhould bring any hinderance to my intention, of poſſeſſing you of the Crown, I will this day reſign it into your hands.* To this propoſition (which was capable to tranſport a heart, either ambitious, or paſſionate, for it's own intereſts) this young Prince anſwered, that

Boethius Scot. Hiſt. lib. 12.

that he would never be ſo highly forgetful of the acknowledgments he ow'd to his Majeſty, as to accept of the Crown, and would never take upon him the quality of King, ſo long as his Majeſty lived. *There's nothing ſo venerable, and holy in the world, that ambition doth not violate: and when that paſſion hath once gotten dominion over a ſoul, it makes ſuch ſpoyles there, and draws the heart after it with ſo much fury, that nothing is ſo violent, nor outragious, that it will not perpetrate (againſt all ſort of Laws) to uſurp a Crown; which this young Prince refus'd, though earneſtly offer'd him. Which Moderation, gain'd him more honour and eſteem, than any Panegyrick could have given him.*

England had not the happineſſe to be govern'd by this virtuous Prince, for he dy'd in the flower of his age: and his Uncle (illuſtrious in virtues, and broken with age) rendred alſo his ſoul to him, that poſſeſt both his heart and love. This Prince who (whilſt he lived) had been the delight and joy of his people, became after his death, the ſad object of their griefs and ſorrows.

The

The Peers of the Realm immediately assembled the Estates, to make choice of a Successor. There was no need to spend much time in consulting on the Election, all eyes were fix'd upon the ~~eyes~~ son of *Edward* the younger, whose name was *Edgar* (great Nephew to the deceased King, whom before his death he had declared his heir) and there was hardly any one who did not offer himself to set him on the Throne. But as there are every where turbulent Spirits, who love to fish (as the saying is) in troubled waters; so there were some found who oppos'd boldly, that it was needfull to choose *Herald* Son of the Earl of *Kent*, and Grand-child to *Canutus* the *Dane*: They pretended also the insufficiency of *Edgar*, and that the necessity of the times rather requir'd a person, whose experience had renowned him in many accidents: but as the most part of the Assembly persisted in urging the promotion of *Edgar*, so the other oppos'd the indignation of the *Danes*, who taking offence at this choice, would declare a new warr against the Realm, and

Joan. Stow loco cit. Boetius loco cit.

and they rendred their pretences ſo plauſible by fair words, that the Aſſembly (too credulous) preferr'd *Herald* before the lawful heir of the Crown. He govern'd at firſt very ſerenely, permitted *Edgar* with his Mother and ſiſters to ſtay at *London*: but that which renders the inconſtancy of humane affairs admirable, is, that the ſame perſon who by faction was advanced to the Throne, was quickly diſpoſſeſſed of it in this manner: For having married a daughter of *William* Duke of *Normandie*, after a while he repudiates her, which ſo highly incenſ'd the Duke, that he immediately raiſ'd an Army, routed twenty thouſand *Engliſh*, and in leſſe than a years ſpace, depriv'd *Herald* both of his Crown and life. *Ah! how true is it, that the proſperity of the wicked is as ſoon blaſted as it bloſſomes? and if their fortune hath any luſtre, it's never of any durance.*

Edgar ſeeing himſelf by theſe revolutions, and the domination of the *Normans* fruſtrated of all hopes to poſſeſſe the Crown, took reſolution to return

turn with his Mother and Sisters into *Hungarie*, and accordingly imbarked; but the fury of the winds cast them into a Port of *Scotland*, which ever since hath been called the *Queens Ferry*, in memory of S. *Margaret*.

Lesiusæ loco cit.

Malcolm King of *Scotland*, no sooner heard that a storm had forced some strangers into his Dominions, but he was desirous to know who they were, and having notice that they were *Edward* the Confessor's Nephews, and being willing to acknowledge his gratitude for the supplies That Monarch had sent him, to fight the Enemies of his Kingdom, he himself (attended by a gallant train of his Nobility) went to the Haven to receive them with the greater honour. *Edgar* knowing that the King was neer, went to meet him, and receiv'd the most favourable welcome that his heart could wish. In effect, the King saluted him and all his train with a chearful countenance, and conducted them to his Palace, with so much sweetness and goodness, that they had reason from that happy minute,

minute, to bury in oblivion all their former misfortune.

Malcolm having well considered the Princesse *Margaret*, and finding she had all the advantages of person and birth, that usually make Ladies be sought for in marriage; and knowing that her beauty was the least of her qualities, demands her for his wife. Her parents being surprized with the honour, found no difficulty to resolve on the matter. But this proposition, which would have fully blown a bud more close than the heart of *Margaret*, seem'd not so much as to move her, and she had quite refused the honour, if she had not been more affraid to displease her, to whom she owed her being, than she was inclined to the dignity of a Queen, offered her by this marriage. The Nuptials were solemnized after the Octave of *Easter* in the year 1066. *Boetius loco cit.*

Entring, by the dignity of Queen, into a new obligation, to answer by her virtu- *Martyrol. Rom. 10 Junii Hieronymus Porter Author Vitarum SS. Angliæ Scotiæ & Hiberniæ, Ordinis S. Benedicti in vita S. Margaritæ.*

virtuous actions the hopes that were conceived of her perſon, ſhe makes Virtue, piety, and the ſervice of God reign in her palace, reforms the abuſes crept into the State, and makes her revenues a fountain of liberality, which ſhe plentifully pours out to the poor.

Martyrol. Scot. 10 Junii. Ailradus Abbas in genealogia Regum Angl. Boetius, Leſleus &c.

It's ſo difficult a matter to be great and holy at the ſame time, that the Scripture mentions it as a miracle, calling him happy, who in plenty could keep the purity of his heart, and affirming him worthy of praiſe, becauſe he had done wonders in his life time. Now, this praiſe cannot without injuſtice be denyed our holy Princeſs, who ſet a higher value on a virtuous action, than her Crown, and the ſtate of a Queen, from which ſhe had a great averſion. Her Palace, Furniture, Officers, Maids of Honour, Table, and all that appeared externally, were indeed ſuitable to the ſtate and dignity of a great Queen; but her ſecret life was ſuch, as became a true ſervant of God. To the pomp requiſite to her condition, ſhe added ſecret auſterities; and as ſhe made Royal Majeſty

Majeſty appear outwardly, ſo inwardly ſhe retain'd Chriſtian ſimplicity. She made ſo high a profeſſion of Virtue, that it was no wonder her houſe was ſhut againſt Vice. In effect, ſhe baniſhed all ſorts of impiety, detraction, riot, and all other diſorders that often ruine the palaces of Princes, and her own ſhe made a Temple of Honour and Holineſſe, by the good order ſhe eſtabliſhed therein. The Domeſticks of Queens and Princes, are ordinarily known by their habits, but the ſervants of our Queen, were viſibly diſcern'd by their Piety. She knew ſo well how to joyn ſweetneſſe with ſeverity, that all thoſe who had the honour to ſerve her, bore a particular love and reſpect to her perſon, ſo that none durſt do any thing unhandſome in her preſence, nor utter in her abſence a word that had the leaſt reliſh of impurity. Her reproofs to her ſervants (when they had done any light fault) proceeded from charity, and were accompanied with prudence, which made her expect a fit time to render her admonitions more effectual.

Charges

Charges, and Employments, were not procur'd at her Court by the *Faction of Favorites*, for Reaſon (as you ſhall preſently ſee) diſpenſed her favours to merit; and her Charity to the poor. So that no neceſſitous perſons enterd her palace, that went not away ſupplyed by her bounty.

Her firſt care was taken up, to make choice of a Virtuous, prudent, and experienced *Director*, to be the Depoſitory of all her thoughts, to whom ſhe might freely diſcharge what concern'd her Conſcience: And to make this choice well, which is a matter of high importance, wherein many are miſtaken, judging of the world by appearances, ſhe had her recourſe to God, by whom ſhe was inſpired to take one *Turgot* Prior of *Durham*, a Perſonage of exemplary Virtue, known prudence, and eminent Learning, of a ready wit to clear intrigues, and of a ſound judgment free from all byaſſed opinions. This Perſon ſhe made *Biſhop of S. Andrewes*, and *Metropolitan of the whole Kingdome*, whom ſhe honoured all her

her life time, as the Vicar of *Jesus Christ*, and the visible Angel that conducted her Soul. She conceal'd nothing from him, that might enable him to assist her. His words she received as Oracles, and discovered to him her inclinations, habits, and generally, her whole interiour. In a word, she undertook nothing (relating to her penances and good works) without his advice and consent. *I confess, that God himself sometimes conducts Soules, but laying aside these extraordinary favours and particular cases, considering how we are exposed to the assaults of our passion, our own judgment, and of our Enemy, that never loseth sight of us, we stand in much need of a faithful friend, a good guide, a wise, virtuous, and charitable director, to the end we may advance, with more assurance, in the way of virtue, and arive to perfection. Therefore we ought to reject those that are vain-glorious, whose direction consists only in high discourses, and such as are interessed persons, either by too much fear, or love to us, for doubtless they will be too much indulgent to our defects. After we have chosen one, who has all the*

qualities requiſite, to conduct us well, we ought to diſcover to him, all the wounds of our Soul, the foulds of our heart, our habits, weakneſſes, inclinations, troubles, reſolutions, good works, mortifications, virtues, in a word all that paſſeth within us, to the end he may ſhew us the way wherein we ſhould walk, approve what's good, and reject what may be amiſs.

Our virtuous Princeſs not being ignorant, that it's neceſſary for all perſons, to know the faults they commit, but chiefly for thoſe of eminent quality, whoſe example has much power over the Spirits of Men, both for good and evil; deſired her Confeſſour to come often to Court, that he might obſerve her defects, and faithfully advertiſe her of them, not truſting her ſelf in the matters of her Salvation, (although ſhe her ſelf diligently examined her own actions) ſuſpecting the artifices of ſelf love, which often deceives the moſt circumſpect.

Though *Turgot* knew by experience, that the ſecret of governing Souls, as it is the moſt noble of all employments,

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ſo it is the moſt difficult; and that one muſt have received great illuminations to know the characters of ſpirits, to diſcern their capacity, abilities, and different allurements, yet perceiving the Queens good inclinations to virtue, he began ſeriouſly to ſtudy it. The Queen who deſired to lead a life, not only blameleſs before God, but alſo exemplary before men, carried her ſelf in all matters with ſuch circumſpection, that her director (though all Eye, and a narrow pryer into her actions) could find almoſt nothing reproveable in her with any kind of probability. But as it's a peculiar quality of a tender conſcience to acknowledge defects, where there are none, ſo ſhe ſuſpected even her beſt actions. For this cauſe knowing that of ſo many perſons that are about Princes, there is none, who can give a faithfuller teſtimony, than their Domeſticks, (becauſe Enemies are paſſionate and Lyars, and Friends flatterers) ſhe deſires her Confeſſour to come often to Court, that he may ſtudy her humour, and be informed of her ſervants, who knew

more of her inclinations than others, and could better obſerve the motions of her heart. She often gave him gentle reproofs, for that he ſeem'd not carefull enough of her Salvation, and many times told him, that he being overcome by a cruel pitty, or dazel'd by the luſtre of her condition, he durſt not tell her of her faults. O how unhappy, added ſhe, is the condition of Princes, ſince truth finds no acceſſe in their Palaces, and liberty of ſpeech is only to be found in Hiſtories, or in the houſes of mean perſons, to whom the truth is frankly told! *For indeed the gout ſearcheth the houſes of rich men, and flattery the Courts of Princes, their ears are fill'd with perfum'd words, and falſe prayſes, and if there be any occaſion of telling a truth, the pill muſt be gilded, the lance hid, the remedy diſguiſed, and the innocent medicine that is given for their health, muſt by all means be concealed. Nay in this corrupt age wherein we live, We muſt uſe all poſſible circumſpection when we would reprove the defects (not of a Prince, but) of a petty officer of Juſtice, or Warre, becauſe he takes good advice.*

vice, for a contempt, and ſound counſell, for an attempt againſt his Authority, and if brotherly correction be given him, though never ſo much ſweetned, he looks upon it as an injury done him.

Sincere love is alwayes Vigorous, it meaſures it's force by it's wiſhes, and thinks it can do all it deſires, difficulties caſt in the way do neither ſtartle, nor ſtop it, it will undergo any labour to overcome them: So the love that interreſſed our holy Princeſs, in all things that concern'd the ſervice of God, engaged her in a deſign as glorious, as difficult, and which perſons of greateſt courage, and eminency in virtue, durſt hardly have attempted: which was to reclame her people from errours, wherein they were plunged, and to ſettle them in ſolid piety. She deſir'd therefore her Confeſſour to ſhew her the diſorders, that by reaſon of the long warres, had crept into the Kingdome, aſſuring him that ſhe was reſolved to redreſs them. The good *Prelat* raviſhed with the *Queens* holy intentions, told her freely, that quarrels, feuds, and

murder, raged among the Nobles, rapine amongſt the Commons, and incontinency in both: that many Churches were gone to ruine, by the careleſneſs of the Clergy, that the precepts for obſerving the inſtitution of *Lent*, and of *Eaſter Communion*, were violated. That there is great want of *Prelats*, and *Curats*, and that many of thoſe that are, have neither virtue, nor learning, nor other qualities neceſſary for the faithfull diſcharge of their calling. *Behold Sacred Queen*, ſaid the holy Prelat, *the true ſtate of your Kingdome, and the fair field, that God has offered you, wherein you may reap a plentiful harveſt.*

All theſe diſorders, did not ſtartle this generous Queen, but on the contrary, ſhe couragiouſly undertook the affair, and employ'd her ſelf therein with ſo much vigour, that ſhe ſaid to her Confeſſour, *Father, I well know, that this enterpriſe, though it be difficult, yet it's not impoſſible, and therefore, I hope God will provide the meanes to rectifie all theſe irregularities, and that you will imploy your utmoſt endeavour to make my deſignes ſucceed happily.*

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This wiſe *Prelat* perſwaded her above all things to inſinuat her ſelf into her husbands ſpirit, and to bring him to a juſt revenge of the injuries done to God, to intereſt him in all that concernes his honour, to inſtill into him a horrour for the contempt of virtue, to engage him to love only what's lovely, and hate only what's odious; in a word, to declare warre againſt the wicked, and take the good under his protection, to the end that being quickned by the ſame mind, and the ſame will, they may more eaſily compaſs their no leſs illuſtrious than hard deſign.

The Queen reliſhing this adviſe, lay'd before the King good examples, and employ'd ſuch other innocent artifices, as her piety could ſuggeſt, to bring him to the exerciſe of all good works. She knew ſo well how to gain him, and render her ſelf ſo complacent to him, that beſides other ſigns of his approbation, he would often kiſs the book wherein ſhe read her prayers. In concluſion, ſhe mannaged his ſpirit, with all the ſweetneſs, that her lovely & wholly

Angelical nature was capable of, and with a ſtrong and conquering eloquence repreſented before him, the exact and rigorous inquiſition that God will make againſt Kings, whoſe bad examples, and connivence at the vices of their ſubjects, do corrupt the people, which of themſelves are but too much bent to evil. In fine, ſhe freely told him, that if this *Supreme Soveraign* ſhall find crimes in *Monarchs*, their *Crownes* will not be a buckler ſtrong enough againſt his *Thunders*, that all their grandeur will ſerve them to no other purpoſe, than to make them ſuffer a more exemplary puniſhment, and to feel more ſeverely the rigour of their ſufferings. Theſe ſweet and ſtrong Remonſtrances, made ſuch impreſſions in the Kings ſoul, that thenceforth he began to look upon her as the ſtarre which divine providence made uſe of to ſend down its good influences by, and to practiſe with her all good works even to emulation.

Agatha the Queens Mother, and *Chriſtian* her Siſter, were ſo powerfully touched with the Kings happy change, and

and virtuous actions, that they abandoned the Court, and betook themſelves to a Monaſtery: where they ſeal'd their good life, with a holy death. *Theſe illuſtrious Princeſſes triumphed over the world, and generouſly broke thoſe bonds, which hold many millions of poor Soules, as it were ſhameleſly intangled in Cobwebs.*

The Queen who was wonderfully dexterous, and knewwell, both how difficult it was to keep her conqueſts if ſhe endeavour'd not to make new acquiſts, and how eaſily men relent in their good purpoſes, made her addreſs to the King, in his firſt fervours, and let him know, that in his Kingdome vice was in eſteem, and the ſervice of God in contempt; particularly ſetting before his eyes, the abuſes that were crept in, and conjuring him to a give a ſpeedy remedy to them, to reform juſtice, to cut off the delayes and wranglings that rendred ſuits at Law endleſſe; to puniſh the manifeſt corruptions of the Courts of juſtice; to order a diſpatch of the affairs of the poor above all others; to repreſſe the inſolency of the Souldery, who

who ruined the people and pillaged the Countrey ; to make his Subjects enjoy plenty, peace, and liberty ; to appeaſe quarrels, to baniſh incontinency ; to make choice of Prieſts eminent in learning and virtue, to preach the myſteries of our faith, and adminiſter the holy Sacraments, aſſuring him, that ſuch a Noble and holy Government would be a loadſtone to draw to him both the favours of heaven, and the love and bleſſing of his Subjects.

The Queen ſeeing that ſhe had brought the King to her own judgdment, and that he approved her conduct, ſhe called *Turgot* her director, and *Metrapolitan* of the Realm, and commanded him, to chooſe Prieſts fit to reform the manners of the people ; to reſtore the divine office to it's firſt ſplendour ; to re-eſtabliſh the magnificence, Reverence and decency of the Church; good example in the Clergy, and piety in the Laity.

Whilſt *Turgot* uſed his beſt endeavours to execute theſe orders of the Queen, ſhe ſtudied ſeriouſly how to redreſſe

dreſſe one diſorder, that had crept in concerning *Lent*. The people had been accuſtomed to begin their faſt on *Monday* after the firſt *Sunday* of *Lent*, and alleged for their warrant, that the Church commanded them to faſt only ſix weeks. VVhereupon the Queen, who had a ready wit, anſwered them, that ſince it was never the practice of the Church to faſt on *Sundayes*, there remained only thirty ſix dayes, and conſequently to ſupply thoſe dayes that were defaulked from the forty dayes faſt, inſtituted in remembrance of that which was kept by our bleſſed *Saviour* in the deſert, It was neceſſary to anticipate four dayes of the foregoing week.

Having by this ſhort anſwer ſatisfyed their objection, her next care was to reſtore the cuſtom of *Eaſter Communion*, which was neglected by many, and that they might reveive it with devotion, ſhe minded them of their obligation to communicate, without which the Feaſt of *Eaſter* could not be rightly celebrated. And whereas they excuſed themſelves upon

upon pretence of their own unworthyneſs, and endeavour'd to palliate their indevotion with that text of the Apoſtle, *That thoſe who communicate unworthily, do an injury to Jeſus Chriſt, and inſtead of advancing their Salvation, and drawing down his mercies upon them, they procure to themſelves Eternal Damnation, and provoke his wrath, making no diſtinction between their maſters body, and ordinary food.* The Queen perceiving that they made no other uſe of the *Apoſtles* words, but as a pretence to cheriſh their neglect; *Without ground*, ſayes ſhe, *does this text perplex you, neither have you any juſt reaſon to withdraw your ſelves from that ſacred table, and deprive your ſelves of that holy food: for if ſinners be not worthy to receive it, none are, ſince no perſon is free from ſin, no not a child of a dayes age. And if none ought to approach unto that ſacred myſtery, why does our Saviour urge us ſo earneſtly to it,* Saying, I tell you truly, that if this Feaſt be not kept in my Church, where you are to eat the fleſh of the Son of man, and drink his blood really, there will be no life for your Souls? VVherefore I obſerve

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lige all the faithful to receive me at the times preſcrib'd by my Church.

Do not therefore excuſe your negligence, with pretence of unworthineſſe; but be careful of the preparation with which you ought to come unto this Feaſt. Examine the ſtate of your ſouls without flattery, connive at nothing, but after an exact Scrutiny of your defects, eat of that bread, and drink of that Cup, and you ſhall not find the rigor of the judgement of God. This is the fruit you ought to gather from the words of the Apoſtle. This diſcourſe fortified and quickned by the zeal of our holy Princeſſe, convinced many of her ſubjects, and brought them to communicate, not only at *Eaſter*, but alſo at the other Feaſts of the year.

The actions of this holy *Queen* were alwayes noble, her piety active, and her atchievments profitable to the publick. She perſwaded her people, that for the well obſerving of *Sundays* and *Holy dayes*, it behooved them to hear *Maſſe*, and by intermiting their labours and ſervile works, to endeavour to render ſome honour to him who had drawn us out of the

the ſervice and ſlavery of the Devil. She hindred alſo Marriages in prohibited degrees, that they might not be any more practiſed.

It was alſo an effect of her wiſe Councils, and the vigor of her ſpirit, to reſtore to their antient luſtre, the four Biſhopricks of her Kingdome, which had been ruined, ever ſince the time of *S. Mungo* and *S. Ninian*, whoſe arm is religiouſly kept in the Chapel of the College of the *Scotch* fathers Jeſuits, at *Doway*.

She added two more to them, which ſhe enriched with great revenues, and Ornaments, and intruſted them to people of extraordinary merit, who might illuminate the Church by their Doctrine, and raiſe up examples of piety by their holy lives.

The Zeal of Gods houſe (which is his Church) flam'd with ſo great ardour in her ſoul, that her chiefeſt delight was to build new Churches, to redifie thoſe that were ruined by the warres, and to furniſh thoſe that were unprovided of Ornaments. She built a ſtately Church in

in honour of the bleſſed *Trinity*, in the ſame place where her marriage was ſolemnized, and inrich'd it with many jewels of great value, with veſſels of gold and ſilver curiouſly wrought, and with a black croſſe full of Diamonds, which ſhe brought out of *England*.

It was an univerſal Cuſtome to anoint Kings; and the holy Scripture teacheth us the venerable Ceremonies that were uſed in thoſe holy unctions. VVherefore the Queen perceiving that they were not practiſed in *Scotland*, reſolv'd to introduce them, and write *to Pope Urban the ſecond*, who approved of her deſign. Her ſon *Edgar* was the firſt that received the holy Chryſm, and Royal Unction from the hands of *Godrick Metrapolitan* of the Kingdome; where theſe Ceremonies have been ever ſince obſerved. In confirmation whereof (in after times) *Pope Julius* the ſecond, ſent to *James the fourth* (*brother in Law to King Henry the eighth*) an expreſſe Legate, who entituled him *Protector of the Faith*, and preſented him with a Crown lined with purple, adorned with pearls, together with a ſword and

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ſcabbard of gold, ſet with precious ſtones, which hath been carryed ever ſince before the Kings of *Scotland*, at the ſolemnity of their Inanguration, and at the opening of their Parliaments. When *Malcolm* either went to the wars againſt the *Engliſh*, or on progreſſe to pacifie troubles, ſhe took ſo much care and put things in ſuch excellent order, that none durſt oppreſſe the poor people, or do the leaſt harm; inſomuch that all perſons lived with ſuch exact diſcipline, that the Commons, who for the moſt part have alwayes ſome wrangling with the ſouldiery, had not the the leaſt occaſion to complain againſt them on that behalf.

Riot and exceſſe of dyet, came in her time, together with commerce and trading, out of *England* into *Scotland*. But ſhe made good Laws to moderate too ſumptuous and delicate Feaſts, and all other debaucheries, which are only fit for *Epicures*, who think there's no better trade in the world, than to be Cooks to their own belly. She baniſhed likewiſe from her Court, thoſe that bragged

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of their skill in new inventions of Cookery, who would perſwade men, that rarities were the beſt meats; in a word, who eat only out of vanity, and to make others believe, that they have as good palats as the moſt delicate.

I do not marvel that God bleſſed the marriage of this Princeſſe, who intereſſed her ſelf ſo much in all that concern'd his ſervice. She bore the King her huſband ſix ſons; *Edward* who was killed with his Father in a certain Expedition; *Ethelred* who dyed young; *Edmund*, who forſaking the Court and the world, retyr'd himſelf to a Monaſtery, where he converſ'd with Heaven, and approach'd as near to God, as human condition could permit. *Edgar*, *Alexander*, and *David*, who ſucceſſively poſſeſt the Crown, one after another: She had alſo two daughters, *Mathilda* and *Mary*.

Mathilda was marryed to *Henry* the firſt King of *England*, ſon of *William* the Conqueror; from whom are deſcended all the Emperours, Kings, and Princes, who glory to have drawn their gran-

deur, from the Illuſtrious houſes of *Lancaſter*, and *York*, united in the perſon of *John of Gant*. *Mary* eſpouſed *Euſtace* Count of *Bulloign*, brother to *Godfrey* King of *Jeruſalem*, from whence the Dukes of *Bulloign* and *Avergn*, and even *Henry* the third King of *France*, by his Mother *Catharine of Medices*, derived their deſcents.

S. *Margaret* knowing very well, that the good education of Children, has influence upon the whole courſe of their life; and that every one proves, what he learn'd to be in his tender yeares, would needs take the paines, and have the contentment, to give unto her own Children the firſt tincture of Virtue. *A matter ſo uſefull, that it cannot be too often inſiſted on. I ſay once more, The manner that's uſed in educating of children is of great importance: for it's as eaſy, ſayes a Modern Author, to graft good fruit into a wild Apple tree, as to engraft wild Peares in a* Bon Chreſtien. *The tree is the nature, education the graft. Though a child had the nature of an Angel, yet if he be brought up in licentiouſneſs, he will acquire*

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in time, the manners of a Devil. And though he were as ill natur'd, as any Savage; yet thoſe who breed him may implant in his Soul the inclinations of a Saint. Therefore parents ought above all things to obſerve their Childrens nature; to conſider whether it leads them, what they love, what they fear, what's indifferent to them, and from thence to take the meaſure of their conduct.

You will queſtionleſs be curious to know what inſtructions this holy Queen left her Children. Truly this curioſity is too reaſonable to receive a repulſe. Behold therefore the ſix which ſhe left by Teſtament.

1. *Rather to dye a thouſand deaths than commit one mortal ſin.*

2. *To give a Soveraign honour and abſolute Adoration to the moſt holy Trinity, and to have a particular reſpect, and devotion, to the moſt bleſſed Virgin, the Mother of God.*

3. *To be charitable to the poor, to protect Orphans, and relieve them in their neceſſities.*

4. *To abhor all obſcene language, and uncleanneſſe.*

5. *To converse with persons of blameless lives, and to follow their judgements and Counsels.*

6. *To be firm, constant, and unchangeable in maintaining the Catholick Faith.*

VVhilst she was busied in procuring the Salvation of her Children, she forgot not her own. If I would set my self, to discover all her virtues, men might think that I added some, they are so many; but if I should omit any, to gain my self more belief, my discretion would injure her merit. She applied her self above all things, to the exercise of humility, which is the best disposition to render one capable to receive all graces from Heaven; in effect, the lower this virtue depresses the soul, the higher God is pleased to raise it. As her dignity rais'd her above her Subjects, so she descended below them, by the humility of her thoughts. For she performed the meanest offices to the poor, she wash'd every day the feet of six of the poorest, dried and kiss'd them. She kept nine Orphans and upon her knees fed them out of her own hands. Her fervour

vour and zeal carried her ſo far to undertake the cauſes of the poor, that ſome few dayes before her death, ſhe recommended that act of humility to her Children. Though her underſtanding was ſufficient to unfold moſt intricate matters, and though the moſt difficult affairs gave way to the induſtry ſhe uſed to compaſs them; yet her humility never permitted her to undertake any thing without the counſel of her Ghoſtly Father.

Fire is the habitation of flames, the Aire of fouls, and water the Element of fiſhes; but Piety was the Element of this great Princeſs. She employed more time in her prayers, than perſons that are conſecrated to God uſually do. She had recourſe to prayer in all her actions, and exigences. She began, continued, and perfited nothing of importnance, without prayer. She made choice of fit times, and places, that ſhe might pray with more leaſure, and leſs diſtractions. *Before prayer baniſh all profane thoughts; but if they ſhould come back into thy mind to croſſe thy attention, pro-*

vided you do not entertain but neglect them, your prayer ſhall not be the worſe.

As ſhe was not ignorant, but that it was a kind of viſible raſhneſſe to pretend to prayer, without the exerciſe of mortification, and that theſe two ſiſters alwayes go hand in hand together, & at the ſame pace; in a word, the moſt prejudicate perſon may know, if people be addicted to prayer, by obſerving whether they are given to mortification. She in all things practis'd this virtue, which frights ſo many of the VVorld. She had a holy hatred to her ſelf, and chaſtis'd her body, with frequent watchings, which ſhe ſeldom interrupted, but with ſhort ſleeps. About midnight ſhe went to the Church, where ſhe ſaid the Office of the moſt holy Trinity, of the Croſs, of the bleſſed Virgin, and of the dead, and then began the Pſaltery. Having ſpent a great part of the might in prayer ſhe return'd to her chamber, from whence after a little repoſe, ſhe went again to the Church very early in the morning to continue her Canonical hours; ſhe aſſiſted every day at ſolemn

lemnMaſſe,and heard five or ſix others, in ſo decent a poſture, and with ſo devout a countenance, that ſhe never utter'd ſo much as one word. All the time of thoſe ſacred Myſteries, ſhe never turn'd her eyes (which were often ſeen bathed in teares) from the holy Altar where the ſon of God is offered up to his Father in an unbloody Sacrifice.

She added to her prayers the two wings of faſting, and almes, that they might more eaſily aſcend into Heaven. She exactly obſerv'd the faſts of the Church, and as ſhe had a peculiar devotion to the feaſt of *Chriſtmaſs*, ſo ſhe prepared her ſelf by a rigorous faſt of forty dayes that ſhe might the better celebrate it. And though ſhe was troubled with great paines in her ſtomack, yet it was impoſſible to bring her from that cuſtome. She never went to eat for pleaſure, and made it appear by her ſobriety, how much they are to blame who furniſh Tables with ſo many ſuperfluities,and all for a ſtomach of four-fingers breadth, which in neceſſity is ſatisfied with a little bread, and water.

Her charity to the poor was as the Sea, that could never be exhausted. She used her utmost endeavours, to lay aside her Jewells, and other ornaments, and to retrench the expence of her Table and cloathes, which she employed, to relieve their necessities. *It's a meer betraying of the Christian profession, to go so gorgeous, whilst the poor suffer, for the excesse we commit in our habits, and feasts.*

She had a custome to treat three hundred poor persons in a Hall of her Palace, the doores being shut. The King and Queen served them on either side the Table, and brought them the victuals they had provided. She had alwayes a reserve of money, to distribute amongst them, but with the same tenderness, as if she had been to put her almes into the hands of Jesus Christ. *Blessed is he who lookes upon the face of the poor, and miserable, who considers their need, to relieve it; who searcheth with the eye of faith, the Son of God in their persons, who believes not what he sees, that he may believe what he sees not; in a word, who strongly perswades himself that Jesus Christ resides*

reſides in the perſon of the needy, and that he receives their Charity.

As the Queen of the bees has but very ſhort wings, ſo ſhe ſtrayes not far from the hyve. Our Princeſs except for neceſſity, and divertiſement, which ſhe was obliged to take for her health, went ſeldom abroad. And if ſhe chanced, at any time to go out, about the affaires of the Kingdome, or her devotions, a troup of widdowes and Orphans circled her on all ſides, as their common Mother. She heard them with incomparable ſweetneſſe, and permitted none to go away empty handed. When ſhe underſtood that any *Engliſh* were detain'd in *Stotland* as priſoners of war, ſhe payed their ranſome, and ſetting them at liberty ſent them to their Country. The Townes and Provinces of her Kingdome, could not conceal any needy perſon, from her charity: for ſhe ſent ſecretly to them to know if they had any poor, and particularly perſons of condition, whoſe mouth ſhame commonly ſhuts, ſo that it hinders them from diſcovering their miſeries; or if they had any

any, that groan'd under oppreſſion. Theſe charitable Emiſſaries had no ſooner diſcharged their duty, but ſhe relieved the one, from their neceſſities, and the others from ſlavery. In a word, it may be ſaid, that what ever ſhe poſſes'd, was in the poſſeſſion of the poor, and of thoſe who for the love of *Jeſus Chriſt* had abandoned the world.

VVhilſt ſhe was buſied in thoſe works of charity, a ſickneſs ſeized her, which kept her a-bed ſix moneths; but in her greateſt paines no complaint was heard to proceed from her innocent mouth. And that ſhe might make better uſe of her ſickneſs, ſhe caus'd a Crucifix to be brought her, which ſhe beheld with devotion, kiſs'd and lay'd it on her heart. The ſight of that amiable, and dolorous object, wrought this effect in her Soul, that it perfected her patience. In fine, having received, as is thought a revelation of the hour of death, ſhe guards her ſelf with the helps neceſſary in her laſt combate, and ſayes to her Confeſſor, *Father, the moment that muſt terminate the courſe of my life is come,*

and

and that which also shall put a period to yours will quickly follow. I conjure you to remember me particularly at the Altar, and for the short time you are to live, to be a Father and faithfull Conductor of my Children. This is all I demand, and expect from your goodness.

She appear'd four dayes before her death, sadder than usual, and told those that were by, that there had happened to the Kingdome of *Scotland*, the greatest misfortune that had been heard of for a long time. The event proved, that the Queens words proceeded not from a fit of raverie; for two dayes after she spoke them, newes came that her husband, and her eldest Son, were kill'd at the Castle of *Anwick* by the treachery of the Governour.

The violence of her sickness relented a little the last day of her life, and allowed her so much strength as to go to the Chapel, where she made a General confession of her whole life, heard Mass, and received the most holy *Sacrament*, as her last viatick. In the interim her *Son Edgar* came from the Camp,

Camp, and as he dissembled the death of his Father, and Brother, she conjured him, to tell her the full truth. He had no sooner given her an account of all that past, but she said, *I thank thee O my God, that in this last period of my life, thou makest my Soul pass through these terrible tryalls; but I hope they will serve to cleanse and refine it, and consume the drosse of my sins.* Then she shed some generous tears which in such accidents are not blameable in the Noblest courages. *There be some petty Philosophers, who hold as a principle of their Academy, that we must be alwayes equal. But I would gladly ask those Gentlemen, who study to shew in all accidents, Stoical faces, In what Nation do they find those lawes, which dispence with the sentiments that nature has imprinted in our hearts, and that can oblige a Woman to forbear teares, when death hath snatched away her husband?*

Our holy Princess having done her duty to her husband, addres'd her self to our *Saviour*: whom she was to receive for her viatick, and made this prayer drawen out of the Canon of the Masse

Maſſe, *My Saviour Jeſus? who by the will of thy Father, and co-operation of the Holy Ghoſt, haſt by thy death, quickned the world, blotted out my ſins, and delivered me from all evils, by thy ſacred body, and precious blood, grant that I may adhere to thy holy Commandments, and never permit me to be ſeparated from thee.*

Theſe were the laſt words ſhe ſpoke, after which ſhe rendred her ſoul to her Creator in *Edenburgh Caſtle*, the tenth of *June*, about the end of the eleventh age. Her viſage, which was pale, during her ſickneſs, appeared freſh, and red after her death. Her body was carried, with Royal pomp, to the Monaſtery of *Dumfermling*, and interred in the Church of the moſt holy Trinity, built by her ſelf.

It's aſſured for a truth, that a little before her death, ſhe foretold the deplorable condition, that the Churches of *Scotland* ſhould be brought to, in theſe words. *The time will come when the riches of the Church ſhall be pillaged, the Chriſtians with wolfiſh rage ſhall to torne by hereticks, and chaſed into exile, where they ſhall live*

live poorly, and endure great miseries, they shall there serve God in humility, and adore the secret but just dispositions of his providence, patiently expecting the day of his last revenge.

Alexander the third King of *Scotland*, having assembled the Clergy, and Nobility, after many prayers, and solemn processions, caused the bones of this holy Princess, being his great Grand-mother, to be put into a chest of silver, enriched with precious stones, and placed it, in the Noblest part of the Church.

When the Hereticks had stoln into the Kingdome, and trampled under foot all divine, and humane lawes, seized the sacred moveables of the Church, some things of greater veneration, and value, were saved from their sacrilegious hands, by being transported into the Castle of *Edinburgh*. It had been an easy matter to have nipt in the bud, all the seditions of those insolent persons, but they gathered so much strength, by the negligence of the Magistrates, that at last it was impossible

ble to reduce them to their duty.

Some more provident, fearing theſe mad men might aſſault the Caſtle, being the chief fort of the Kingdome, tranſported the coffre, wherein was the head and hair of *S. Margaret*, and ſome other moveables of great value, into the Caſtle of the Baron of *Dury*. This *Lord of Dury* was a Reverend Father, Prieſt, and Monck of *Dumfermling*, who after his Monaſtery was pillaged, and the Religious forced to fly away, dwelt in the Caſtle. After this venerable perſonage had very religiouſly, for ſome yeares kept this holy pledge, it was in the year 1597 delivered into the hands of the Fathers of the ſociety of *Jeſus* then Miſſioners in *Scotland*, who ſeeing it was in danger to be loſt, or prophaned, by the ſeditious Hereticks, tranſported it to *Antwerp*. The Lord *John Malderus* Biſhop of that City being unwilling to truſt any, but himſelf, that he might know the truth of this Relick, examined very diligently and upon oath the Fathers of the ſociety, gave an authentick atteſtation, under the Seal of his

his office, dated the fifth of *September*, 1620. And permitted it to be exposed to the veneration of the people.

The same Relick was afterwards acknowledged by my Lord *Paul Boudot*, Bishop of *Arras*, the fourth of *September*, 1627. In testimony whereof he offer'd forty dayes indulgence to all those, who would pray before the said holy Relick.

Lastly, on the fourth of *March* 1645. Our Holy Father Pope *Innocent* the tenth, in the first year of his Pontificate, gave plenary indulgence to all the faithfull, who having first confess'd, and communicated, would pray before this Relick, in the Chapel of the Scotch College of *Doway*, for the ordinary ends prescribed by the Church, on the tenth of *June*, which is the festival of this holy and illustrious Princess.

Some will admire the innocency of her manners in hir tender yeares, the rigour which she exercised on her body in her youth, and the prayers wherewith she nourished her soul. Others will consider her great love towards God and holy things, the contempt

she

ſhe had of her own perſon; her zeal to build Churches; her dexterity to reform the abuſes that had crept into the Kingdome; her ſubmiſſion to follow the orders of her directors: Others will praiſe the care ſhe took to inſtruct her Children in the Chriſtian Faith; her liberality towards the poor; her innocent artifices by which ſhe gain'd and ruled her husbands ſpirit, and engraved devotion in it. Methinks I have made a ſufficient Panegyrick, if I ſay, ſhe has been the Pearl of Princeſs, the Idæa of a perfect Queen, one of thoſe wiſe ones, who by the ſweetneſſe of her converſation, the innocency of her deportments, and the force of her ſpirit, reform'd the diſorders that had crept into her Kingdome.

AN ELOGIUM UPON

The glorious *Mathilda*, Queen of *ENGLAND*,

Daughter of St. *Margaret* Queen of *SCOTLAND*.

I Should wrong this Virtuous Queen, if I should search for Ornaments without her self, to give lustre to her praises. Great Subjects have no need of such weak supports, they are sustain'd by themselves, and have sufficiency of natural beauty, without any need of strange dresses. I ingenuously confess, that I have not as yet had the happiness, to see a Book cited by an Author * well known in *Scotland*, where the life of this

Harpsfeldius. Ailredus Abbas Rievallensis. Henricus Knichton Canonicus Leycestren &c.

* *Gulielmus Gemiticensis Monachus.*

this Illuſtrious Princeſs in deſcribed: But I hope, Hiſtorians will furniſh me with matter enough to make her Elogium.

Parents have a ſtrict obligation to teach their Children, and inſtruct thoſe, to whom they have given life. Mothers perform only half of their duty, by bringing their Children into the world, if they themſelves be not a *Modell* to them, in the exerciſe of virtues. What is the reaſon think you, that there are ſeen now a dayes, ſo many tatling women, who have greater affection to the beauty of their Children, than their Virtue; and more paſſion for their bodyes than their ſoules? I cannot diſſemble, therefore ile tell you freely, what the matter is; Its becauſe, theſe who have given them life, have neglected to give them inſtruction. This reproach cannot be charged upon S. *Margaret*, who made it her chief buſineſs, to be a living rule to her daughter: To teach her as well by example, as words, to inſpire into her, devotion, and Virtue, and give her, the firſt tincture of Sanctity.

ctity. This young Princeſs having learned in her mothers School to pray, took ſo much delight in that holy exerciſe, that bravery, the deſire to be ſeen, and what elſe is eſteem'd of youth, was no more valued by her, than the leaſt atomes that play in the aire.

Henricus de Knighton de Eventibus Angl. lib. 2.

Being more advanced in years, the ſweeteſt pleaſures ſhe was taken with, were retreat, and ſolitude; which inclination made her hope for a perfect releaſment from the periſhing goods of the world, and the vain grandeurs of the earth, like that, which her mother had acquired, by her familiar converſations, and intimate communications with God. But though ſhe ſo much delighted in ſolitude, and earneſtly endeavoured to hide what grace and nature would expoſe to the eyes of the world; yet ſhe could not (at leaſt without ſinning againſt the lawes of decency and civility) diſpenſe with her ſelf, the refuſing the viſits of the Nobility, though in her judgment, they were prejudicial to the ſweet entertainments ſhe had with him who poſſeſt her heart and

affections. *Soules that aſpire to ſolid devotion, and an entire communication with God, are not ignorant, that as Muſk, and Ambre, doe loſe their odour, if they be not kept cloſe in boxes; ſo the ſpirit of devotion evaporates, when the ſoul loves not the aire of its own chamber, but delights in Company.*

All perſons that conſidered this Princeſs, promiſed themſelves a fair day, from a dawning ſo ſmyling, and pleaſant to the eyes of the world; ſhe had an acceſs extremely affable, a ſweet converſation, a countenance alwayes ſerene, and a carriage compoſed of a Majeſty, ſo much the more lovely, becauſe it was natural. The graces of her body gave a great luſtre to thoſe that were ſpread in her ſoul, and ſhewed themſelves in her manners. She was not ignorant, that ſhe was of a moſt Illuſtrious houſe, but ſhe was careful to draw no Vanity from that advantage; knowing well, that Nobleneſs is not alwayes a ſign of eminent merit.

Harpsfeld. Sæculo 12. c. 8. Joan. Stow in Henr. 1. Hiſt. Angl.

The paſſion ſhe had for Sciences, and learning, made appear, that ſhe was

was an Excellent wit. I know not, whether peradventure ſhe hath remarked, that the more elevated ſtarrs are leſs ſubject to Eclipſes, and that they are remoter from the ſhaddow, and the earth, and that Princeſſes who ſeriouſly addict themſelves to devotion, are not like the Planets, which diffuſe their influences, with more activity, and force, in their own houſes. I will not averre, that theſe thoughts have come into her head, leſt I ſhould preſent you with conjectures, and pious meditations, inſtead of truth. I ſhall content my ſelf to ſay, that ſhe deſired a lodging in the Nunry of *Wincheſter*, that ſhe might be out of danger of breathing the ill air of the Court, and be free from the occaſions of contaminating, (though never ſo little) the beauty of her ſoul. In brief, that ſhe might chiefly endeavour, to know how God would diſpoſe of her perſon, to hear his voyce with the leaſt diſtractions, to rank her ſelf in a ſtate of life, wherein it would be eaſier for her, to ſave her ſoul. After ſhe had made ſome aboad

in that houſe of piety, ſhe beſought the Abbeſs, to permit her to wear the Religious habit. *Love is obſequious, ſhe who is in love, willingly wears the colours that are ſuitable to the perſon who is the object of her affections.*

Henricus Knyghton loco cit. *Harpsf. loco cit.*

In the mean time, *Henry* the firſt, King of *England*, having underſtood that this Princeſs had not as yet conſecrated her chaſtity to *Jeſus Chriſt*, nor made any Religious vow, but had only retired her ſelf into a part of that Cloyſter, to ſave her ſelf from the trouble of Complements, to avoid the importunity of viſits, and to cool the affection of thoſe that aſk'd her in marriage, till ſuch time, as it ſhould pleaſe God to ſhew her that ſtate of life, wherein ſhe might with more eaſe work out her Salvation, he open'd to her the ardency of his affection, forgot no artifice to gain her favour, and preſſ'd her by all divine and humane motives, to ſhare his throne with him, to contribute unto the good of a Kingdome, and to pay that obligation to *England*, wherein *Scotland* ſtood engaged for her Mother *S. Margaret*.

Theſe

These pressing solicitations and submisse prayers of the King, put her into great anxieties, which made incredible assaults on her heart: For though she made answer with invincible strength, and admirable quickness to all that was alleged, yet after all this, she knew not what to resolve on, neither what to choose, or leave, and felt cruell uncertainties, that balanced and moved her irresolute spirit, sometimes one way, sometimes another. She fear'd that her resistance, under the colour and pretence of piety, might exasperate the Nobility of both Kingdoms. In fine, what shall she do? She had recourse to prayer, as her last refuge; and considering that virtue was found, not only in Religious houses, but also in the Palaces and Courts of Princes, and that God had ordain'd some to carry Scepters and Crowns, and others to enjoy the quiet of solitude; she condescended unto the Kings just desires, hoping she would have the same influence upon the hearts, both of this Prince and People, that her Mother S^t. *Margaret* had over the

spirit

ſpirit of King *Malcolm* aud his Subjects.

Joannes Brampton in Henrico 1.

She came out of the Monaſtery, as a fair ſtarr, diſpelling by her rayes the clowd that had obſcur'd, and hid her for ſome time from the eyes of men. She was both Anointed and Crowned in one day, by S^t. *Anſelm*, Arch-biſhop of *Canterbury*. If the pomp of that Inauguration was noble and glorious to the Queen, becauſe that peerleſs Prelate (who for great patience in perſecution, and for the luſtre of his actions, was held the pattern of Holyneſs) perform'd the Ceremonie; ſhe was alſo no leſs advantagious to that great Arch-biſhop, ſince a little after he was return'd from his ſecond exile, to which the paſſion of *William Rufus* had condemned him, and after the Queens Inauguration, Heaven called him, as if he had done his chief work on Earth, in putting the Crown on her head.

Ailredus Abbas in genealogia Regum Angliæ.

This Princeſs had quit the Monaſtery, but not a Religious life; her ſleep was ſhort, her abſtinence long, and mortifications continual. Watchings did often

ten interrupt her rest, that she might have the more time to converse with God. She assisted every day at the divine Office, and bore the Priests and others who had the honour to approach the Altars, a holy envy. She prepared her self with greater devotion to hear Masse, than some Priests (through a criminal negligence, and injurious forgetfulness, of the holyness of their calling) bring to say it. Having understood that her Mother S^t. *Margaret* would not permit to treat of business in the Church, no, nor so much as to complement there, since these places were ordain'd for prayer, and mourning, and for no other end; she heard Masse with most humble respect, and sense of extraordinary piety. *This Queen, without so much as speaking, taught a high lesson to some young Ladies, who come dressed to the Church, as if they were going to a Mask, or Comedy, and who make those houses of holyness, as a Theatre to meet and discourse in.*

Henricus Knyghton loco cit.

Some speak of devotion, and search after it, (but they may search, and speak as

as they list) without mortification, there is no devotion. *Mathilda*, who was not ignorant of this secret, went all Lent barefoot to the Church. If to please her Husband, and to sustain the lustre of her dignity, she carried the attire of a Queen, she wore a rude cilice under her robes of Satin, Velvet, and cloath of Gold. *This Princess condemns those young Ladies, whom the only name of mortification startles, and who in the mean time are so curious for the Mode of their habits. One day will come, and it may be sooner than they think, wherein they shall be covered with a habit that changes not its fashion; if they be curious to know what this habit is, I answer? that it's called in good English, a winding-sheet.*

Cambdens Epitaphes.

Harpsf. Knyghton loco cit.

The holy Abbot *Ethelred* makes an Elogium upon the Humility of our Queen, without which virtue, grand mortifications are nothing else, but rich Idols for their substance, but hollow within, and full of filthiness. That which most powerfully held her spirit in the true sentiments of her own meaness, and obliged her to suppress all presumptu-

ous

ous thoughts, and vain appetites of glo-ry, was, that ſhe acknowledged God the Author of her merit, without attributing any thing of herſelf, to her own induſtry. She remained as annihilated at the feet of God, engulfing, and melting herſelf before that immenſe Majeſty.

She was often ſeen kneeling at the feet of the poor in the Hoſpitals, where ſhe made the beds of the ſick, gave them meat, cleans'd their ſores, and kiſs'd them: Briefly, any other, except herſelf, would abhor to read what ſhe did; for the moſt loathſome were ſure to receive her firſt favours. *A charitable Princeſs does not think ſhe diſhonours her Dignity, by doing the works of a ſervant of God, by treading under her feet humane reſpects, and raiſing above her head, the poor members of Jeſus Chriſt: She believes herſelf to be the greateſt, when ſhe is moſt charitable; ſhe meaſures the height of her Virtue, by the depth of her humility, and thinks, that theſe two dimenſions make but one.*

I will, as a faithfull Eccho, repeat what King *David* (brother to our Princeſs) ſaid one day to the Abbot *Ethelred*; behold

behold his own words! Being as yet in my tender years, in the Court of the Queen my Siſter, I know not what divertiſement I was taking with my Play-fellows, when ſhe call'd me into the Hall. I was no ſooner entred, but I ſaw a great number of Lepers; ſhe bid me draw neer, and at the ſame time ſhe laid aſide her robe, took a baſon, filled it with water, girded herſelf with a linnen cloath, kneels at their feet, waſh'd, and kiſs'd them, with admirable tenderneſs. I was never ſo ſurpriſed in my whole life; that ſpectacle bereav'd me of my ſpeech for ſome time; in fine, taking breath again, I ſaid to her, *Madam, what do you do? if the King your husband knew how much you abaſe your ſelf, he would never kiſs that mouth, that hath been defiled with ſo much uncleanneſs*: whereunto ſhe ſmilingly anſwered, *who knows not but we ought to have a higher eſteem of the poor members of the King of Heaven, and of their feet, eaten with leproſie, than of the lips of a King, who is to dye one day.* A worthy anſwer of ſo great a Queen, and of the daughter of ſo holy a Mother,

ther, who turning towards her Brother, ſaid to him; *well then, you ſee what I do, it's an example I thought fit to give you, to the end you may follow it; come then, take the baſon, and put your hand to the work.* This invitation frighted me, and as I had not as yet conſidered the abaſings and voluntary humiliations of my Saviour, and leſs felt the extraordinary motions of the Spirit, I told her freely, that I could not obey her in that point; and as ſhe perſiſted to preſs me, I got to the door, jeſting at her, and returned to my play-fellows. *Whoſoever you are that invites a child to practiſe a generous action, do not reject him, and do not think your labours loſt, if he does not liſten ſo ſoon to your words, or reliſhes not your invitation; the ſeed that you caſt into the ground of that little heart, muſt remain there the Winter; Heaven muſt pour on it thoſe neceſſary rains to make it ſpring, and the Sun muſt warm it, to ripen it, and then the Earth will return, the intereſt of that ſeed, in a plentifull harveſt. At firſt,* David *ſcoffed at the virtue of St.* Mathilda, *but you will ſee in the end, that he ſhall be touched to the quick, by*

her

her example, and be devoutly passionate to imitate her. He was indeed, exercising those humble and charitable actions, when he recounted to the holy Abbot, what he had seen his Sister practise.

That I may not go beyond the bounds of an Elogium, it shall be sufficient to say, that this great Queen hath by her piety, followed the footsteps of her holy Mother, and hath left every where, such a sweet Odour of her Virtues, and particularly of her indefatigable Charity, to relieve the poor, and serve them with her Royal hands, that she acquired the name of *Mathilda the good.*

Harpsf. & alii.

Death is blind, because it neither spares condition, nor sex; or it rather sees, because it searches in Palaces, for whom God would have. A short sickness separated the soul of *Mathilda*, without any strugling, as a fruit already ripe, which follows the hand of him that pulls it. She dyed, and went to exchange her Crowns, (which were but fading flowers) with a Crown of Immortality, in the eleventh age, in the year 1118. after she had built the Priory

of

of the Church of our Saviour at the Eaſtern gate of *London*, called *Aldgate*, and a Hoſpital which carries her name, and another under the name of S. *Giles* in the fields, without the Eaſtern gate of the ſame City, beſides 24. Illuſtrious Monuments of her piety, and Royal magnificence, which ſhe left to the publick. *Harpsfeldius.*

Ladies, one knowes not, how to draw you from your glaſſes, you are ſo affraid to have one hair out of order, or that any thing ſhould be amiſs in your meen, and Cloathes. The Elogy of this Illuſtrious Princeſs, is a Mirrour, but a true one; if you will often conſult it, it will repreſent unto you, the faults you commit, in the uſe of mortification, in the practice of prayer, and in the exerciſe of charity, towards the poor.

AN ELOGIUM ON St. *David* King of *SCOTLAND*, Son of St. *Margaret*.

EXperience ſhewes us, that thornes bear not grapes, nor thiſtles or brambles figges; it's the kind, or quality of fruits, that makes the difference in the trees; the tree is ſuch as the fruit, and the fruit as the tree. If this Maxim be true, as no man can doubt it, ſince it proceeded from the mouth of truth it ſelf, I may ſay, that St. *Margaret* is truly a Saint, ſince *David* her *Benjamin*, acknowledged her as one of the ſources, and great means; *Marty-rol.* S. S. *Scotiæ. Ailredus Abbas Rieval-lenſis. Si-mon Du-nelmenſis. Boetius.*

which God made uſe of, to make him one.

This Virtuous Mother, who was not ignorant that the firſt opinions, that are taught us, in our youth, remain ſometime, as ſtrongly imprinted in our inclinations, as the firſt tinctures, which goe not away without difficulty; took care to give him a good inſtitution, and above all, to inſpire into him an incomparable zeal, for what concerned the ſervice of God, and a great tenderneſs towards the poor; which ſucceeded ſo happily with him, that he often waſh'd their feet, and inviolably obſerved that holy cuſtome of beeing preſent every day at the Canonical hours of the Church. VVee muſt needs ſay, that this holy Prince was devout, not by humour, but by reaſon, ſince he was conſtantly ſo, though he was ſo active and full of buſineſs, that he ſeem'd to be of the nature of the heavens, whoſe repoſe conſiſts in their motion; inſomuch that I do not admire, that *Simon* of *Durham* ſpeaking of this wonder, makes him an Elogium in few words, ſaying, *That this*

Simonis Dunelmenſis Hiſtoria continuata per Joann. Priorem Hagulſtadenſem in fine.

this Prince had not his equal in his time.

He assisted also at the Vigils of the dead. *The thoughts of men are free, as for my part, I am of the opinion, that he did it to put himself in mind of his last hour, which was to come as well as that of others, to stifle all the insolent thoughts of pride, which are born with great fortunes, and to withdraw his heart from the vain grandeurs of the world. Indeed we are not upon earth, to bound our hopes here, it's a lesson which the dead speak more clearly of, than the living.*

This young Prince not being ignorant that the heavens behold nothing more Illustrious, and the earth carries nothing more glorious, than a person, that commands his passions, assaulted those, that rose in his soul, and did not expect till age made them more vigorous. He mortifyed himself as a Religious man, in eating and drinking soberly, and regulated his dyet, not according to pleasure, but necessity, accompanyed with decency. *What a shameful spectacle is it, to see men who carry only the name of reasonable*

Simeon Dunelm. Supra cit. Ailredus Abbas in genealogia Regum Angl.

ble Creatures, (because they are born to act by reason) to eat and drink almost never with reason, is not this to betray the dignity of his nature? Whilst he was watching on the first Motions of his passions, to strangle them in their birth, God seemd to make his providence labour to entrust him with the Government of the Kingdome of *Scotland*. His two Brothers *Edgar* and *Alexander*, who succeded one another in the Crown, followed soon after their holy Mother; *Edgar* was of a sweet, and tractable nature, his Historian makes him a short Panegyrick, saying, that he perfectly resembled his grand Uncle S. *Edward* sirnamed the Confessor. *Alexander* had such tender affection to the poor, that they appear'd the objects of his most sensible pleasures, he treated them at the Court, Cloathed them, wash'd their feet, and relieved their necessities. These two Princes, having in a short time compleated their race, left the Crown to our *David*. There never appeared a more smyling and happy day, to people consum'd in sadness, for the death

Ailredus Abbas loco cit.

death of these two Princes, than that, wherein they saw a Monarch mounted on the Throne, who as well as the Royal Prophet, whose name he bore, was entirely according to Gods heart, and possest the hearts of the people.

All the qualities that made him capable, and worthy of the Crown and Scepter, received a new lustre, by the long resistance he made to accept that dignity, alleging his own unworthiness, and judging himself too weak to sustain a charge, which makes the strongest showlders to bow. Finally, after many excuses, if the love of his neighbour which is as a rivulet flowing from the love of God, obliged him to accept the Crown; yet his humility made him refuse the Ceremonies used at the Coronation of Kings; But the same Virtue, which was true, and sincere in him, made him submit to the Bishops, who would by no means dispense with him, so that their Decrees convinced his Understanding, and resolved his will, to suffer himself to be inaugurated, with the usual Ceremo-

Ailredus loco cit.

nies. *Those who are truly humble, will praise this Princes condescending; for it's not the part of a couragious, but an obstinat, not of an humble, but a proud spirit, to refuse just honour, when reason perswades to it, or when the Decrees of Prelats, oblige us to accept it.*

The holyness of men, is discovered by the holiness of their works, and the thoughts of their heart, are manifested by their actions; which seem to be the fruit of it. The first cares, and most frequent thoughts of King *David*, were to shew himself as pious, as generous, to conserve the rights of the Church, to provide good Priests, and vigilant Pastors, to drive away Mercenaries, who look after nothing but gain, and lose all courage at the first danger that threatens them, to encrease the number of Bishops, to build Monasteries, to fill them with persons, that might lift up pure hands to heaven, and open their innocent mouthes, to appease Gods wrath, justly provoked by the disorders, that fall out but too often, in the multitude. In his Visitation of the Kingdome,

Idem loco cit.

dome, he carried himſelf, with a conduct, ſo wiſe, and moderat, that he gained the affections of all. He every where diſperſed the ſweet odours of his good examples, or to ſay better, as a ſtarre of a benign influence, he communicated every where, his good deeds.

He himſelf would ſee, what paſt in the Courts of Juſtice, to the end, that favour, recommendation, friendſhip, preſents, and avarice might not have more power over the ſpirit, than the lawes and ſtatutes. His preſence retayn'd them in their duty, for they were ſure, if they committed any injuſtice, informations would be given of their oppreſſions, and for not having well performed the office of a Judge, they would be accuſed at the barre, as Criminals. He remitted the proceſs of the great men to the ordinary Courts of Juſtice, but he himſelf heard the complaints of the poor, with a ſweetneſs, and patience, that raviſhed all the world.

He carried God and man in his heart,

Simeon Dunelmen. loco cit.

heart, namely the Poor, the Religious, and Pilgrims. And that his endeavours might be more perfect, to draw down the bleſſings of heaven upon his Kingdome, he entertained them both with good words, and good deeds. He built 15 Monaſteries, and enriched them with great revennues, and there are hardly any Churches, wherein he left not ſome marks of his liberality; for which, King *James* the ſixth call'd him, a *Saire Saint to the Crown. The goods of the world*, ſayes Boetius, *are like a Dunghill, which being amaſſed together, ſends up an ill odour, but being ſpread on the fields, it fattens, and makes them fertile.*

Divines have often told Courtiers, that they came not into the world, to aboliſh the lawes of affliction, which are eſtabliſh'd therein, almoſt from the beginning, for, from the greateſt King to the meaneſt Peaſant, there is not one to be found, who has not in his lifetime, ſuffered. That *Jeſus Chriſt* himſelf the King of men and Angels, was a man of ſorrows, led his life on briars and thorns, and entred into heaven, covered over

over with his bloud, and loaden with his wounds; and that thoſe, whom he loved moſt, have been the perſons, to whom he has prepared the moſt ſufferings; in brief, that men muſt ſuffer either willingly, or unwillingly in all ſtates and conditions; and nevertheleſs, when they are put in mind of faſting, watching, diſciplines, haircloaths, they reject them, pretending, that theſe mortifications are only proper for religious men, and Hermits, and not for perſons of their quality. But let them ſay, and do what they will, ſince Courts are full of pleaſures, and there they flatter all their ſenſes, and forget nothing that may make them rebel againſt the commands of reaſon, Its neceſſary that thoſe who are in the Courts of Princes, ought to make uſe of theſe mortifications; yet I will not preſs them further, I like better to propoſe them another ſort of mortification, which our holy King was accuſtomed to practiſe, and to tell them, that they cannot diſpenſe with themſelves therein, if they have the leaſt ſenſe of Chriſtianity and generoſity. This

This holy Monarch appointed certain dayes wherein the poor might confidently come, to ſhew him their grievances, he heard them with the love of a Father, and the patience of a Saint. Now it fell out one day, that the Nobility being aſſembled at Court, and the King having his foot in the ſtirrop, a poor man preſſing through the crowd, and paſſing by the Lords that were about him, craved audience. This Prince, who was paſſionatly in love with the divertiſement of hunting, thinking that God had offered him a fair occaſion to mortify himſelf; and for the ſatisfaction of this poor man, to deny himſelf that innocent pleaſure, drew his foot out of the ſtirrop, took his leave of all the Company, and liſtened to this poor man, with as much edification to the Abbot *Ethelred*, as diſcontent to the Lords, who earneſtly deſired to have the honour to hunt that day with the King. It's this ſort of mortification, that I propoſe to you, for an example; that you may follow it. Be not affrayd, this does not alter the health, neither drawes

Ailredus loco cit.

it

it blood from the veins, yet it's more pleasing to God, than all the rigours that are exercised on the body, unless they be ennobled by a right intention, which elevates the lowest and inconsiderablest actions.

I fancy to my self, that one of the *Alamode* Gallants, who lightly passeth over this sort of mortification, and controuls what he does not understand, will say, that our holy King was more proper to practise sedentary, and Cabinet Virtues, and carry a Cross in a peaceable life, than to sway a Scepter, and govern a kingdome, which often requires a war to be waged for its defence, and preservation. But the Historians do not agree with those Criticks, for they avouch, that men may be both devout, and valiant; and say, that this Prince was one of the glorious examples that can be produced on this subject, that he was often found in the middle of the battel like a common Soldiour, that he pierced through obstacles, faced dangers, and shewed every where actions of courage, and admirable valour. That he was

was often seen in the most dangerous encounters, to light from his horse, with his Gallants, and fight hand to hand with the Enemy and Vanquish them.

Buchan. lib.7 hist. Scotorum.

Buchanan a Protestant permits us not to doubt of his truth. *This King*, sayes he, *dyed in the year* 1113 *the* 21 *of* May. *The fright and consternation of the people, cannot be expresst, unless we say that every one seemd to have lost his own father, by losing this Prince, who had in his life time, surpast in virtue all our other Kings. He prepared himself some yeares to end it piously, which much encreased the high esteem, that was conceived of his merits. He equald all his Predecessours in Military Science, and in peace, excell'd them all in the art of government, and in the practice of all other Royal virtues. So that the greatest spirits, which have made it their business, to give us the Model of an accomplished Prince, cannot frame a more perfect Idæa, than that of this Monarch.*

Boet. lib. 12. hist. Scotor.

If you will not yeeld to the Authority of a Protestant, give credit at least to *Boetius*, who confirms, what he saith, and assures, that there is nothing more true.

true. This Author makes appear, that the valour of this King employed his patience, to endure Christianly the afflictions and disgraces that came to him, by order of heaven. He gives us this proof of it, that ravished all the great men of the Kingdome. *Henry the only Son of* David, saves he, *treading in his fathers steps, began to gain himself a fair esteem, for whosoever would have painted Virtues, might have found the Original in his Visage: he dyed in the flower of his age, leaving the Nobility in a most sensible grief, which they came to testify to the King. But this generous Prince, who had a Martial spirit, and so strongly fortifyed against his passions, that he had arryved to an Heroick temper, and immoveable constancy, did not so much as change his Countenance, nor spoke one word, that savoured of weakness. But on the concrary, he took occasion to give them a fair lesson, upon the conformity we ought to have unto the will of God, and on the submission we are obliged to render to his decrees.*

My Lords, said he, *my Father and Mother who lived such lives that death and maladies*

maladies could not deject them, and which the goodneſs of God conſerves to his ſervants in the eternity of glory, taught me from my infancy, to obſerve a ray of the divine providence, in the darkeſt night of my afflictions; and to beleeve, that, that powerful worker does nothing but for ſome good end, though hid from the weakneſs of our ſpirits. So that Meditating every day on this holy Maxim of my Parents, I have endeavoured, not to loſe my repoſe, for the moſt cruel diſgraces that can arrive, and to receive both proſperities, and adverſities with an equality of mind from the hand of God. That I may not diſſemble with you, I confeſs, that at firſt, I was touched with affliction, but calling to mind that Maxim I endured it with leſs pain and contradiction. And as I have ſtudyed every day, to make new progreſs in this Science, of the conformity of our wills to that of God; I doe acknowledge, that now by his grace I am arrived to that point of tranquillity, that the moſt grievous events are ſo far from afflicting me, that they rather comfort me. I ſhould abuſe my leaſure and your patience, if I ſhould endeavour to make you ſee what

hard

hard tryalls heaven has put me to. My Father whom I loved more than my life, payed that tribute to Nature. If heaven could have been contented with tears, it had never rob'd us of that good and common Father of the poor. Death to execute the decrees of its Soveraign, did alſo ſeize my Mother; I ſpeak nothing of her Virtue, it being ſufficiently known to you. We loſe with regret, what we poſſeſs with love. My brothers who loved me with a peculiar tenderneſs, were ſnatch'd from me. My Wife, whom I honoured, and cheriſhed above all things on earth, next to God, was likewiſe taken from me by death. The Son hath now followed his Mother; we muſt all goe the ſame way; but one thing ought to comfort us, that God of his infinite goodneſs has prepared goods for us, that exceed our hopes, if we do not loſe them by our ſins. To conclude, I have reaſon to rejoyce, that God had given me a Son, who according to your judgment, and conſequently of all the people, was beloved in his life, and deplored after his death. I do not regret the loſs of a treaſure, which I have poſſeſsed ſo ſhort a time; nor ſo

many fair hopes now dead, nor that dear part of my heart, torn from me. Then (as if death had taken nothing from him, or had at moſt, but taken away from his houſe a fair tree, or rich ſtatue) he ſayes, *I cannot complain of injuſtice, God has redemanded what I held of his goodneſs, I think to follow him, and hope to be quickly delivered from the miſeries, anguiſhes and diſgraces, that are mingled amongſt the greateſt pleaſures of the world, to begin an Eternity of pleaſure in heaven.* The example of this generous King, in conforming himſelf to the will of God for the loſs of his neareſt relations, invites Parents to imitate him, when death takes away any of their Children, and not to take ill, that a mortal thing ſhould dye. And yet, you Fathers and Mothers, lament for the Maladies of your Children, but do not lament for their debauches; that they live licentiouſly, that by their diſorders they violate the lawes of God, that they paſs their whole life in ſin, you doe not ſo much as once ſigh, or ſhed one tear: but if they have any indiſpoſition,

diſpoſition, that weakens their health, or if ſickneſs change the cheerfulneſs of their Countenance, or the temper of their bodyes, and above all, if death cut the threads of their life, which you eſteem ſo precious, you cannot then find words enough to utter your complaints, nor tears ſufficient to bewail them.

It's a doctrine commonly received in Philoſophy, that every natural Agent redoubles its motion, when it drawes near its center. Its no wonder therefore, if our great King, being ready to go and enjoy the fellowſhip of the Saints, that he approached his end, with a violent though ſweet impetuoſity, in a continual motion if he paſſionatly deſired, to be ſeparated from the body, that he might poſſeſs *Jeſus Chriſt*; and if he would not hear thoſe, who ſaid, he would recover of his ſickneſs. His firſt care was, to have a Crucifix brought him. He had his eyes canſtantly fixt on that lovely and mournful object; and though he was of a ſtrong and dry complexion, which

weeps not, but with difficulty; yet beholding it, he melted into tears, and burſt out into ſighs. Then laying it on his breaſt, he made his Confeſſion, and accompanied it with a true contrition, and ſerious repentance. *If, when we prepare our ſelves to Confeſſion, we would conſider, how much our ſins have coſt* Jeſus Chriſt, *and when we commit a mortal ſin, we have again crucifyed him in our ſelves, and have put him to a ſecond death, which has been incomparably more grievous to him, than the firſt that he ſuffered on the Croſs; ſince he freely endured thoſe dolours, and paines, and its againſt his will, that he ſuffers this diſpleaſure, which we do him by ſinning, we would raiſe in our ſelves a true ſorrow, and make a firm reſolution, to offend him no more.*

Having his judgment ſound, he prepared himſelf to receive the holy Sacrament, as his laſt Viatick, and blotted out of his mind all wordly thoughts, aſſembled his Senſes, and uſed his laſt endeavours, to render to his Creator this laſt homage of his life. He would not permit that the Sacrament

Sacrament ſhould be brought to him, but made himſelf be led between two Prieſts to the Church, where, after he had heard Maſs, he made a ſhort fervent exhortation, to encourage thoſe that were preſent, to employ themſelves in the ſervice of God, and by an entire loyalty to be altogether his. This diſcourſe being ſo fervent, drew ſighs from the hearts, and tears from the eyes of all, who had the happineſs to hear it. This done, he proſtrated himſelf on his knees, and with his eyes modeſtly inclin'd downward, he received his Creator, under the admirable veil of the holy Sacrament, in a poſture full of reſpect, and ſubmiſſion, which highly publiſhed the faith he had of this myſtery. *Reader, forget not to receive the Sacrament by way of Viatick, if ſickneſs encreaſeth, and if there be appearance of death: Expect not, as ſome doe, the laſt extremities, wherein they ſcarce underſtand what they are a doing; the Majeſty of him, whom you are to lodg with you, deſerves well, that you receive him with a firm and entire judgement, and in ſuch a*

Ailredus.

ſtate as your mind may be capable of thoſe diſpoſitions, that are requiſit to an action of ſuch importance.

He was no ſooner brought back to his Chamber, but he deſired thoſe that attended him, to publiſh his death ſo ſoon, as he rendred his laſt breath, *to the end*, ſaid he, *that I may receive from the divine goodneſs, ſome eaſe by the prayers of my friends.* I requeſt Proteſtants to read the Genealogy of the Kings of *England*, written by the Abbot *Ethelred*, which is to be found in a book entitled, *Hiſtoriæ Anglicanæ Scriptores ex vetuſtis Manuſcriptis Londini typis Jacobi Flecher anno Domini* 1652. Where they will ſee. 1. That this Monarch ſpoke thoſe words, which teſtify, the beleef he had of Purgatory. 2. That as he was nouriſhed in the boſom of the Catholick, and Roman Church, ſo alſo he ſeal'd his life in it, with a holy death; which is a ſtrong motive to thoſe who erre in the wandrings of ſtrange ſects, to return unto that Church, which is the true ſpouſe of *Jeſus Chriſt*, and which raiſeth

ſeth her Children to ſo Eminent a holineſs.

Thoſe who fear God in their life, have nothing to fear at death. This holy King beheld it a coming, with a ſerene eye, and welcomed it, with a calm and pleaſant countenance, as a Herald coming from his Soveraign, to bring him the news of an eternal peace. He recommended his Nephews to the Nobility; gave them a kiſs of peace, and with thoſe words, which were the laſt he ſpoke, *Jeſus my Saviour, I render thee the Kingdome, wherewith thou didſt intruſt me, put me in poſſeſſion of that, whereof all the Inhabitants are Kings*, he happily paſt, to enjoy the rewards, that his Royal Virtues had acquired. *Martyrolog. S. S. Scotorum.*

Boetius ſpeaks not but with praiſe of his prudence in governing of his Subjects, and ſayes, that his Court, which cannot be denyed the title of Holy, without injuſtice, was like a little City of God, an abridgment of the heavenly *Jeruſalem*, an Aſſembly of choice ſoules, that agreed to make an Eſſay of what they were to practiſe in hea- *Lib.* 12. *ſub finem.*

ven: Indeed all went by the Compaſs in his Palace, the looks of thoſe that ſtayed there were ſimple, and dovelike, their diſcourſes and ordinary entertainment were of the Virtues of the Saints, their behaviour full of reſpect and honour. In a word, the Religious were not more ſober, in eating, and drinking, nor more zealous for the ſervice of God, than thoſe of this holy Court.

He governed his ſtate happily 29 yeares; the holy Abbot *Ethelred* ſayes, that he was charming in his ſweetneſs, affable to all thoſe who were to treat with him, punctual in maintaining of juſtice, and in not permitting it to be byaſſed for any occaſion whatſoever; and *Simon* of *Durham* aſſures us, that he had ſo great a ſenſe of God in his converſation, that he might ſerve as an Idæa to Religious perſons.

Of all the Miracles that it pleaſed God to ſhew to make him more Illuſtrious, I will only relate this one; which is, that the ſea beneath *Dumfermling*, which was very boyſterous, and

threatned

threatned to bury the paſſingers under its water, did calm its fury at the time, that the body of this holy King was put a ſhipboord, but ſo ſoon as this holy pledge was brought to the other ſide of the river, that proud Element rebelled anew; to ſhew, that it had not appeas'd its waves and ſurges, but to receive the ſhip, that carryed that holy Relick.

My Lords of the Nobility! you publiſh the merit of this great King, you praiſe his devotion and liberality towards the poor, you admire his ſubmiſſion to the will of God, and his conſtancy in the loſs of his neereſt relations; be not contented to admire what you ought to imitate: for if you do not take this generous Prince for an example, its to be feared, you ſhall have him for your Judge.

A POST-

A POSTSCRIPT BY THE TRANSLATOR,

Clearly proving his Majeſties Right and Title, to the Crown of *England*, and to his other Dominions, before the Conqueſt.

THough the Author of this Book, intended only (as would ſeem) by the exemplary life of St. Margaret, to raiſe piety in our hearts to God: yet it will not be improper (eſpecially in theſe diſtemper'd times) to draw another Concluſion from it, that may excite our loyalty to the King: which was indeed one of the chief

chief motives, that occaſioned this Tranſlation.

For from the principles above lay'd, is clearly demonſtrated the right of our gracious Soveraign King Charles *the Second, to the Crown of* England *before the Conqueſt. Becauſe he is lineally deſcended from St.* Margaret, *the true heir of the Saxon Monarchy. For ſhe was the Grandchild of* Edmond *Sirnamed* Ironſide, *King of* England, *by his Son* Edward, *and Niece of* Edward *the Confeſſour, the two laſt Kings of the Saxon race. And ſince all the ſaid King* Edmonds *poſterity, (for* Edward *the Confeſſour had none) dyed Childleſs, except only St.* Margaret, *who had a plentifull iſſue by her Huſband* Malcolm *the third King of* Scotland; *it's evident that the juſt hereditary right to* England *deſcended to St.* Margaret *and her heirs. For* Canutus *the Dane, and his poſterity, who for a ſhort ſpace poſſeſt themſelves of the Kingdome, were but ſtrangers and Uſurpers.*

And that his Majeſty is lineally deſcended from St. Margaret, *is no leſs clear: Becauſe he is come by a lineal deſcent from*

from Robert le Bruce, *King of* Scotland, *by his Daughter the Lady* Marjory Bruce, *married to* VValter Stuart *the Seventh great* Stuart *of* Scotland *of his family; by virtue of which Marriage, the heirs Male of King* Robert le Bruce *failing in his Son King* David le Bruce, *the Crown of* Scotland *fell unto the Illustrious family of the* Stuarts. *Now King* Robert le Bruce, *was descended from the Lady* Isabel, *Daughter of* David *Earl of* Huntington, *Brother of* VVilliam *King of* Scotland, *Son of* Henry *Prince of* Scotland, *which* Henry *was the only Son of St.* David, *who was Son of King* Malcolm *the* 3d. *and of our most Illustrious Queen S.* Margaret; *as may be seen more fully in the Tables of the Genealogy of the royal family of* Scotland, *in Bishop* Leslies *History. And therefore his Majesty* Charles *the Second, descending from King* Robert le Bruce, *as hath been proved, is also come by a lineal descent from S.* Margaret, *and consequently is of the antient Saxon royal bloud, and St.* Margarets *next heir, and hath undoubted right to the Crown of* England, *before the Conquest.*

Leslæus de rebus gestis Scotor. lib 7. Buchananus hist. rerum Scot. lib. 8.

Leslæus lib. 6. & 7.

This

This truth is acknowledged by Sir Richard Baker, *in his Chronicle of the Kings of* England, *where he ſpeaks thus.* Edward (*Son of King* Edmond *Sirnamed* Ironſide) had by his wife *Agatha*, *Edgar* Sirnamed *Etheling*, the right heir of the Engliſh Crown, though he never enjoy'd it. He had alſo two Daughters, *Margaret* and *Chriſtian*; of whom the younger became a veild Nun *&c.* The elder *Margaret*, *After ſole heir of the Saxon Monarchy*, Married *Malcolm* the 3d. King of *Scotland*, from which Princely bed, in a lineal deſcent, our high and mighty Monarch, King *James* the firſt, doth in his moſt royal perſon, unite the *Britain*, *Saxon*, *Norman*, and *Scotiſh* Imperial Crowns in one. *Thus he.*

Baker's Chronicle pag. 16.

Having thus clearly demonſtrated the Kings right and Title to England *before the Conqueſt; we will alſo prove the like right in his Majeſties perſon, to the Kingdom of* Ireland, *and Principality of* VVales. *Becauſe he is deſcended from the antient Royal, and Princely families of theſe two reſpective Nations. And firſt for*

for Ireland. *All Histories do agree and acknowledge, that* Fergus *the first King of* Scotland, *was Son of* Ferchard, *King of the Scots in* Ireland. *Therefore since his Majesty is lineally descended from King* Fergus, *as may be seen in Bishop* Leslies *forementioned History, he is also come by a lineal descent, from the Kings of* Ireland; *whose line having faild in that Nation, and no other person being known, that can shew such a clear descent, the Kingdome of* Ireland, *by hereditary right, belongs to his Majesty, without dependence of any Conquest, as being sprung from the antient Royal bloud of* Ireland.

Scotichronicon liber Pastletensis. Boetius. Lesłæus. Buchananus.

This truth is confirmed by a manifest act and acknowledgment of the whole Irish Nation, during the reign of King Robert le Bruce *in* Scotland. *For the Nobility and people of* Ireland, *sent Embassadours to the said King* Robert, *earnestly entreating him to take their Nation, so nearly allyed to the* Scots, *into his Protection; to come and take possession of the Crown, due to him by his descent from the antient* Irish *Kings: or if his affaires would not permit him to come himself, that he would send*

Leslæus hist. Scot. lib. 7. Buchan. hist. lib. 8.

send his brother Edward le Bruce, *to govern and free them from the domination of Strangers. Whereupon the King resigning his right of that Kingdome to his said brother, sent him thither with an Army; by which, with the assistance of the Natives, he soon made himself Master of the Country, and with general applause of the Irish, was Crowned King of* Ireland, *in the top of a hill (according to the antient custome of that Nation) seated near the Center of the Island, which in memory of that solemnity is called to this day,* Bruces hill. *And though the said* Edward le Bruce *possest that Crown but a short time (for the next year after, he was kill'd in a great battel with the English, and his whole Army routed) yet the aforesaid Embassie to King* Robert, *and the Crowning of his Brother* Edward *King of* Ireland, *shews sufficiently what was the judgement of the whole* Irish *Nation, concerning the right of his Majesties Ancestors, Kings of* Scotland, *to the Crown of* Ireland: *Which right, after the death of* Edward le Bruce (*to whom it was resign'd*) *return'd again to his Brother King* Robert, *and is now descended on his*

Sacred

Sacred Majesty Charles the Second, *who is lineally descended from the said King* Robert, *and is his next Heir, as hath been clearly demonstrated.*

As for the Dominion of VVales, *though his Majesties right thereto may be evinced by divers mariages of his Royal Ancestors with the antient British Kings; yet his Majesty hath a more neer and immediate right to* VVales, *as he is head and chief of the most Illustrious Family of the* Stuarts, *descending from* VValter *the first high* Stuart *of* Scotland, *son of* Fleanchus, *and of the Lady* Mary, *daughter of the Prince of* VVales. *For the said* Fleanchus *after the murder of his Father* Eancho (Thane *or Governour of the Province of* Lochnhaber) *committed by order of the Tyrant* Machbeth, *being forced for his own safety, to flie out of* Scotland, *retir'd into* VVales, *where marying the aforesaid Lady* Mary, *daughter of the Prince of* VVales, *he had by her a son named* VValter, *who going into* Scotland, *during the Reign of King* Malcolm Kanmoire, *husband of Saint* Margaret, *and being graciously received by them, perform'd such notable*

Buch. hist. lib. 7. Lesleus hist. lib. 7. p. 258. Theatre of honour.

ble services in reducing the Hebrid islands, and other rebellious Provinces, to the Kings obedience, that the said King Malcolm *created him great* Stuart *of* Scotland; *from which noble Office and Origen is derived the Illustrious surname of the* Stuarts, *which for the said* VValters *great merits, and for having nobly and discreetly discharged that high Office, remain'd to his Posterity. Since therefore the line of the Princes of* Wales *hath failed in that Nation, and the King is clearly descended from them by* VValter, *the first great* Stuart *of* Scotland, *Nephew of the Prince of* Wales (*as may be seen in the Genealogie of the Royal Family of the* Stuarts *in* Bishop Leslies *forementioned History*) *and no other is known that can derive so neer and clear a descent from the aforesaid Princes, his Majesty hath just right and title to the Principality of* Wales, *without dependencie of any Conquest.*

Leslæus in Genealogia Regiæ familiæ Stuartorum lib. 7. et Seq.

And this certainly was the reason why the Irish *and* Welch *did shew so great joy and submission at the succession of King* James *to the Crown of* England, *&c. as acknowledging the Royal and Princely*

blouds

blouds of their respective Nations, and consequently the antient right and title to them in his Royal person; which right is now descended on his Sacred Majesty Charles *the* Second, *who hath not only the Royal* Scotish *and* Norman, *but also the Princely* Saxon, Irish, *and* British *blouds, running in his Sacred veins. And therefore hath the most clear and undoubted right to his Kingdoms and Dominions, that any Prince or private person of the World can have to his publick or private possessions.*

Hence may be easily dispell'd that cloud of darkness, wherewith the late Usurpers and Phanaticks endeavour'd to cover their unnatural rebellion and treacherie. For they were alwaies crying out against the Norman line; *and pretended the King had no right to* England, *but by the Conquest. And therefore they having conquered his late Majesty (for so they were pleased to term the unhappy success of their arms, taken up under pretence of preserving the King) they inferr'd that the King and his Posterity had lost all right to* England; *that themselves were set at liberty, and might erect what Government they pleas'd*

in the Nation. I say this cloud is easily dispell'd by the light of truth here discovered. For first, to speak nothing for the present, of the falsehood of their ground, or antecedent; but suppose it were true, their treacherous inference doth no waies follow from it, especially after so long a prescription of so many hundred years; after the possession of the Crown, kept all that time by his Majesties Ancestors of the Norman line; *and after so many tyes and oaths of Fidelity and Loyalty, taken by the people of this Nation, in all those ages to their Soveraigns. For otherwise, not only the Kings to the Crown of* England, *but also every particular mans right to his Lands and Possessions, which all flows from the Crown, might be questioned and overturned; and so all Law and Justice destroyed; and the Confusion of* Babel *introduced.*

But much more is their Inference unreasonable, unjust, and impious, since the ground thereof is absolutely false and rotten; as we have clearly proved, by demonstrating, that the King hath not only right to England *by the Conquest, but also*

ſo before the Conqueſt, by his lineal deſcent from S. Margaret, *the true heir of the* Saxon *Monarchie, as we have likewiſe evinced the like juſt right in his Majeſty, to his other Realms and Dominions, without dependence of any Conqueſt.*

Wherefore, as his Majeſties right and title to his Crown is moſt clear, and unqueſtionable; ſo all his Subjects have the more particular obligation, by the Laws of God and Man, to be ſubject and obedient to his juſt government: and who ſo ever are rebellious and refractory thereto (let them pretend never ſo much religion) according to the Apoſtles Doctrine, purchaſe to themſelves damnation: and are to be juſtly eſteem'd enemies of order and humane Society; ſubverters of all Law and Juſtice; Monſters of men; the Opprobrie of religion, and diſgrace not only of their Nation, but of mankind it ſelf.

FINIS.